

REGARDING THIS ISSUE

Once I heard told that Socrates, the Greek philosopher, was visited by a friend in his prison cell the day before he was to have died by poisoning. Socrates was found studying earnestly. And the visitor inquired: "What need you of further study? You will be dead tomorrow." Replied the condemned one: "When then can I learn? Surely not after I am dead!"

I bore the above in mind ever since I heard it—perhaps some twenty years ago. Time to learn is while one is alive. Thus, during my "dying days" at JCRS in Spivak, Colo., I decided to put it to practice. The sanatorium had an impressive library of nearly 20,000 books and with impressive section on Judaica worthy of a university. Thus, while hypo shots dulled the pain and "a few more days of life" were still ahead of me, I had the librarian bring me a load of books of my selection to keep at my bed side. I absorbed some information on the Judaica subject of which, tho due to my connection with the college of Jewish Studies of Chicago enabled me to know more than the average person, I, nonetheless, considered knowing little about. It was a revelation!

No nation has more claim to the title of "Martyr Race" than the Jewish people. It is very regretful that martyr races must continue to exist and it only proves that man toward man is beast. That religion will purposely be misinterpreted to justify slaughter and intolerance in which the beast in the man can have free reign. The people on a whole will never become humane unless a new set of interpretations and morals are found on the grounds that all men are brethren under one God, the Father of all, without exception. Six million Jews were brutally slain in our own day and age—the modern time. We have no guarantee that such things can't occur again, to any group, including Jews, as is the genocide being committed right along by the Bolshevik government. The destructive H-bomb will not be our answer for security but our firm belief in One World, One Brotherhood of all men, in One God of people, regardless of the manner we worship Him. Folk dancing is one path which brings diverse people toward closer brotherhood. This issue I dedicate to JCRS, a Jewish hospital of Godly virtues.

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LITHUANIAN DAY CELEBRATION
AND POLKA CONTEST

To commemorate the former independence of the now subjugated Lithuania the local Lithuanian American Club of San Diego is sponsoring a dance and festival on Saturday, February 12th, 8 P.M. at the Vasa Hall, 309 El Cajon Blvd., San Diego, Calif. Many highlights are scheduled. A folk orchestra, the Musical Aces, will provide folk and modern dance tunes with a large number of Lithuanian folk dances for all. A special program is being prepared by Vyts Beliajus with many lovely Lithuanian dances to be exhibited. A polka cointest will highlight the evening's festivity. Lithuanian refreshments will be available. The whole evening promises to be a gala event. Everyone is welcome to this first event of the Lithuanian colony of San Diego. Come and have a good time.

JOUKOWSKY AT SANTA MONICA INSTITUTE

The big event for Southern California will be the two-day Institute presenting Anatole Joukowsky under the sponsorship of the Folk Dance Federation of Southern California, to be held on Saturday evening, Jan 29, and Sunday afternoon, Jan. 30, at the Santa Monica Civic Auditorium, in Ocean Park.

Mr. "J", as he is fondly called, is an outstanding choreographer, dancer and teacher originally from Belgrade, Yugoslavia, now residing in San Francisco where he is instructing several exhibition groups. For many years he was the director of the Royal Ballet in Beigrade and is well qualified to demonstrate and to teach.

Mr. J was a tremendous success at Stockton Folk Dance Camp last year and will be returning in 1955. His Gerakina and Yablochko were last years hit and have already found their way unto many programs. All folk dancers should take advantage of this opportunity and come to learn from this talented artist.

CC

BAKERSFIELD, FEB. 5

CIRCLE 8, in conjunction with the County and City Recreation Commissions, sponsors its 8th annual folk dance festival, Saturday, Feb. 5 at Harvey Auditorium. Twelve exhibition groups plus musical numbers from the Bakersfield College, a Cappella choir and High School Orchestra will appear on the stage. The Gandy's will appear for the 6th consecutive year. Federation dances will be danced for about an hour on the stage and then a big party at the Elks Club plus bountiful refreshments and more "all request" dancing. Y'all come, y'hear?

IMPERIAL VALLEY FESTIVAL

The Imperial Valley folk and square dance festival will take place during the week-end of February 6th in Holtville. A "Miss Imperial Valley" contest is scheduled for Friday. A trip to Mexico for Saturday afternoon, a Square Dance Saturday evening, a folk dance Sunday afternoon. Visiting groups and a good selection of dances will add to the afternoon's pleasure. For information contact Faye Manley, Box 386, Holtville, Calif.

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SAN DIEGO FOLK DANCERS ELECT OFFICERS

San Diego Folk Dancers who are now permanently located in the Food and Beverage building in Balboa Park, held their annual election of officers Sunday, December 19th, at their weekly folk dance and open house.

Vyts Beliajus was elected President; Walter Moffitt, Vice President; Louise Muhlbacher, Secretary, and Steve Breida, Treasurer.

AMERICAN JEWISH TRICENTENARY

Since last fall millions of Americans of Jewish origin are celebrating the 300th anniversary of the arrival of the first Jewish settlers on the territory of what is now the United States. In 1654, 23 Portuguese Jews, fleeing the reconquest of Brazil by the Portuguese, came ashore at New Amsterdam (now New York City). Some of them, despite the hostility of Governor Peter Stuyvesant, remained in New Amsterdam, while others made their way to Newport, Rhode Island, to found what is now the oldest synagogue in the United States.

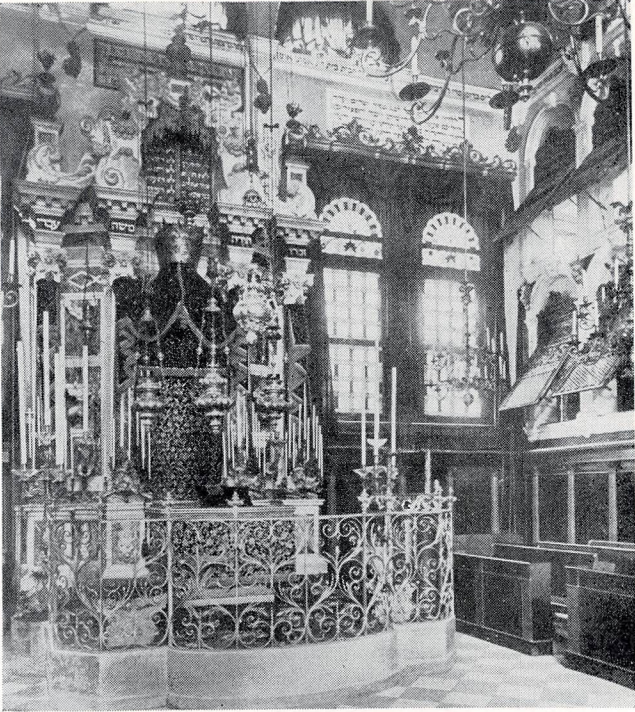
From the arrival of these early Jewish settlers, through the Revolutionary War Period and up until 1848, Jewish immigration is best described as a small but steady trickle. But the collapse of the Revolutions of 1848 throughout Central Europe and ensuing imperial prosecutions of all those who sought democracy and justice for the oppressed peoples in that part of the world, brought to the United States a great many Jewish and non-Jewish professionals, intellectuals, and scholars from Germany, Austria, and Bohemia.

By 1880, however, there were still only 230,000 Jews in America. The next five decades were to see that number increased almost ten-fold. At the end of the Nineteenth Century the Russian Tsarist government put into effect a series of decrees restricting the liberties of Jews and other religious dissidents. A wave of government-instigated pogroms followed, causing hundreds of thousands of Jews, Byelorussian "Old Believers", German Monnonites, Russian Doukhobors and Molokans and Ukrainian Shtundists to flee to the United States. This persecution, coupled with the unbearable economic conditions in many parts of Austro-Hungary, which sent millions of Czechs, Slovaks, Hungarians, Ukrainians, Poles, Romanians, Slovenes, Croats and Serbs to American seeking a better way of life, brought the Jewish population of the United States to well over 2,000,000. This number was swelled by another Jewish immigration fleeing a second wave of Russian pogroms at the beginning of the 20th Century, and, in more recent times, Jews escaping from the persecution of both Hitlerism and Communism.

The factors which caused both Jew and non-Jew to come to the United States were in many ways quite similar. However, though many of the earlier immigrants of the non-Jewish groups were undecided as to their eventual return to their homelands, the Jews, in general, were of one mind—America was their new home forever. This attitude was reflected in the rapidity with which Jews were included in the general pattern of American life, and the extent of their participation in American civil, political and cultural affairs. While retaining a devotion to their Jewish heritage, they were quick to give their enthusiasm to the ideals of the "new world."

In addition to individual contributions, the Jewish community has founded and lent its support to numerous agencies and institutions in the forefront in the battle against disease, in the defense of civil liberties, in the struggle for liberalization of immigration laws and the furtherance of better intergroup understanding. Today, with over 5,000,000 Jews in the United States, they are found among the leaders in almost every aspect of American life.

The theme of the Tercentenary Commemoration which will come to an end in May 1955, is "Man's Opportunities and Responsibilities Under Freedom." Special exercises are held in schools, libraries, synagogues, community cent-



The interior of a Synagog in Padua, Italy. The Spanish and Italian Synagogues were the world's most beautiful. After the Jews were expelled from Spain all their Synagogues were converted into churches, the most famous in points of artistic beauty is the Church of the Transition (El Transito) in Toledo and Santa Maria La Blanca, also in Toledo.

BROTHERHOOD IN ACTION

Preparations have begun for the construction of an inter-faith center on the 200-acre campus of Brandeis University at Waltham, Massachusetts. The center is to include three separate chapels—Catholic, Jewish and Protestant. The buildings will be of contemporary design and will vary slightly according to doctrinal differences among these three of the world's major religions. There will be an adjoining outdoor area for public functions common to all faiths.

The Hillel Foundation will assume responsibility for the Jewish chapel, the Newman Club for the Catholic chapel and the Student Christian Association for the Protestant chapel.

Brandeis University is a non-sectarian institution of higher learning which was founded six years ago under the sponsorship of Americans of Jewish faith. It had an entering class of 107 young men and women. In the academic year just ending, 867 undergraduates were enrolled in its liberal arts college and 40 students in its graduate school.

ers and other public places. A Tercentenary Sabbath was observed on November 27th, and a ceremony was held in Touro Synagogue—founded by the original Jewish settlers—in Newport, Rhode Islands, two days before—on Thanksgiving Day. Almost every community with Jewish members will take part in these celebrations in one form or another.

The Tercentenary celebration of Jewish immigration promises to be not only a celebration of the 300 years of freedom and progress of the Jewish people in America, but also the recognition of the debt to a land which has always served as a safe and open refuge for those who want to be free. (Common Council.)